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608 may be entered into in some cases without children being involved. In many parts of Mexico, both Indian and Mestizo, the *compadrazgo* is an extremely important aspect of social relationships and it has taken on many special localized forms. As yet, the only adequate study of the institution is that made by Spicer for the Arizona Yaqui.[30]

The following account of the *compadrazgo* was written by one of the Tarascan assistants, Pedro Chávez. Additions to the original Chávez manuscript are in parentheses.

The *compadrazgo* is very common among the Tarascans and is highly respected. All *compadres* and [576] *comadres*, when they meet on the street, must salute each other with the phrase "*Buenos dias compadre*" (good-day) or "*Buenos dias comadre*," or its equivalent in Tarascan "nájeranku kumbáo (or koméri)." This obligation is especially strong between *comadres* or *compadres de pila*, as are called the *compadres* of baptism of a child. In this case it is obligatory to shake hands in sign of a certain mutual respect the two maintain. (These obligations endure for life, even though the child may have died long since.)

Classes of *compadres:* Among the *compadres* exist the following classes:

1. *Compadres* of baptism.
2. *Compadres* of confirmation.
3. *Compadres* of the crown (*corona*) or circumcision.
4. *Compadres* of marriage.

The degree of mutual respect and appreciation between *compadres* is approximately in the order in which they are given. (It should be noted that there are really two classes of *compadres* of marriage. There are the godparents of the bride and groom, usually a married couple, and the relatives of the bride and groom who become *compadres* as described below.)

608 Duties: The main duties are those of *compadres* of
851 baptism. Immediately after the act of baptism (in which the infant is carried to church and the small fee paid by the godparents), they say to each other "*comadre*" or "*compadre*" or "koméri" and "kumbá," which are the same as the Spanish. This is the first duty and the first occasion it is said. From this arises the duty to care for the godchild, for example, to treat it as nearly like a son as one's resources permit. The godparents have the duty of giving the godchild some kind of clothing, such as a hat, shirt, or trousers, whenever they can afford to do so. This can be done as often as the godfather wishes. The father of the boy or girl has the duty of educating the child, telling him that he has the obligation to speak to the godparents with the words "pagrínitu" or "magrínitu." (If the godchild dies before the age of 10, the godfather must provide the burial clothing.)

[30] Spicer, 1946, p. 31 ff.

854 regarded as necessary for any other reason,
304 nor are there any beliefs about the operation.

The infant is ordinarily baptized between 10
851 days and 2 months after birth. The tendency
608 in recent years is for the period to lengthen. Selecting godparents is important, for the care of the child in the event of death of the parents may devolve on the godparents, and intimate relations will exist in any event. For this reason people will often refuse to accept the responsibility or do so only after repeated invitations. Normally a married couple are sought to act as godparents but sometimes an unmarried man serves as godfather. In this case, when he marries, his wife will automatically become godmother. More rarely an unmarried man and unmarried woman are asked to serve as godparents. Agustín R. acted as godparent one time and had never met the woman who served as godmother.

Most commonly the godfather takes the child to church for baptism unaccompanied by the godmother, but sometimes the godmother goes along and carries the child. The godfather pays the priest the fee for baptism, $2.50. In the case of Agustín R., mentioned above, he was accompanied by his mother who supplied the information the priest needed to enter the baptism in the parochial register.

When the godfather returns the child to its parents, the godmother goes to the house of the parents for food. She takes with her 2 to
[431] 5 cakes of chocolate, 2 bars of soap to wash the child, and 3 to 5 pieces of bread worth 10 centavos each. If the godfather is unmarried, he gives money to some woman to buy these things and take them to the child's parents.

The parents of the child prepare beef cooked in broth (čurípo), tamales, tortillas, and sometimes other things. The godmother eats at the parents' house, and sometimes they invite others. The godfather cannot eat at the parents' house, but they send food to him at his own house, which he eats by himself or he may invite a few of his friends in to help him. In the case of Agustín, he was sent 2 chickens cooked in mole sauce, a big pan of rice, a large basket of tortillas and some tamales. He ate most of the food by himself, his parents refusing to partake of it.

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751 754 854 sidious as it is usually caused inadvertently, that is, the person with power to cause the evil eye does not know it and is apt especially to cause it to attack a child that is particularly liked or admired by the person. As a preventive a "deer eye" is hung from the neck or wrist, or a little sack filled with cooked black chile, lime, and salt is suspended from the neck. Additional data are given under sickness and curing.

553 608 ● 851 In La Cañada the infant's name is said to be chosen at a council of the adult relatives who pick a name from among the deceased relatives, never the saint's day, as is the case among the Mestizos at Chilchota. Neither does the godfather ever choose a name. The godmother presents the parents with a basket of bread, a package of chocolate, 30 centavos of soap, and 1 or 2 kilos of sugar. The other items may vary, but bread and chocolate must be included in the gifts. The parents of the child give the godparents a meal. A year or less after the baptism the godfather takes musicians to the child's house and presents the infant with some clothing. With invited relatives and friends, the godfather holds a day of fiesta. The parents provide atole, *aguardiente*, nacatamales or tamales made with flour. It is to be noted that here the emphasis in choosing godparents is on selecting the proper godmother and that the godfather's personality is of less importance.

853 At Huánsito in La Cañada, infants are fed atole, bread or tortillas, bean broth, cooked rice, and similar bland foods, beginning when they are less than a year old. Older children are fed whenever they are hungry and may eat numerous times during the day. Normally a child of 6 years will eat bread or tortillas and black coffee or cinnamon tea in the morning. At 10 o'clock in the morning he will eat tortillas, čurípo, and perhaps beans with the elders. In the middle of the day he will eat tortillas and some other item (the adults will not eat at this time). In the evening about 6 o'clock will be the main meal, perhaps broiled or fried meat, broth, and beans with tortillas.

553 At Ichán in La Cañada, Rendón noted the practice of children taking the baptismal name of their fathers as their surname. For example, the son of Diego is known as Juan Diego,

885 ally by the time of marriage, individuals of
585 both sexes have mastered the essential technologies for carrying on life.

Nevertheless, marriage rarely if ever means
591 complete independence for either sex. The
593 couple almost invariably lives with the groom's parents after the marriage, usually for a year or longer. Even if the husband has enough resources to set up a separate establishment, he will rarely do so until after the first child is born and often he will not do so for several years.

593 For the wife, this appears to be a somewhat difficult time. She is definitely under the
606 thumb of her mother-in-law and for the first month after the wedding she is supposed to get up before daylight and make atole for everyone living in her new home. She is sent on errands and given orders constantly. Nevertheless, the difficulties can easily be overemphasized by a person from outside the culture. The bride is called "daughter" by her mother-in-law and in large measure is treated exactly as a daughter would be. In the relatively few instances in which it was possible to observe behaviors, outwardly a friendly and perhaps even affectionate relationship existed between mother and daughter-in-law, although one woman said she greatly feared her parents-in-law, who were very hard on her.

Although the daughter-in-law appears to be imposed upon by her mother-in-law to some extent, in some sense this is part of the process of gaining adult status and of the retirement of the parents to a less active life. The father does less work in the fields and leaves more and more of the harder labor and more and more of the responsibility to his son. In the same way, the mother leaves more and more of the running of the house to her daughter-in-law. If the parents have worked hard and have accumulated a reasonable amount of property, some of which they have probably expended in giving their children a proper marriage, it is considered right and proper that they should begin to work less hard.

[85] After a year or more of marriage, or after the birth of the first child, some change of status will begin to occur. In a minority of
596 cases, a new kitchen will be prepared and the
591 young couple will move out of the "*troje*" where